

Spiritual Degeneration and Redemption: Exploring Indian Philosophy in T.S Eliot's 'The Waste Land'

Md. Abu Bokkor Siddik

Department of English, First Capital University of Bangladesh, Chuadanga, Bangladesh
absiddikedu.bd@gmail.com

Abstract

This study analyzes T.S Eliot's epoch-making poem "The Waste Land" to deeply investigate the crises of post-war modern European society manifested in the poem as spiritual degeneration, skepticism, adultery, temptation, mechanism, hypocrisy, anxiety and unfaithfulness. Qualitative method has been applied in the study to collect data and analyze them. The paper also explores the ways of salvation of the crises that are mentioned by the poet as giving, sympathizing and controlling. Moral crises occupy a great position in human civilization in the modern period where man has forgotten all his ethics, spiritual rebirth and even religion. It also examines how modern men and women lead their lives in life-in-death, how they follow their traditional routine and how modernism captures them. Again, the study brings out the moral degradation and its various aspects and argues that T.S Eliot is heavily influenced by Hinduism to find out the way of regeneration that is terribly important for the entire human race.

Keywords: Sterility, Anxiety, Frustration, Mechanical Life, Hypocrisy, Salvation

INTRODUCTION

The paper explores the degeneration of modern waste landers and their various aspects such as lifestyle, thought, and religion including every core of life. The purpose of the study is to show how human beings have been morally degraded and spiritually destroyed through chasing after dull routine, wealth, lust, power and temptation. Actually, the poem is "a profound and a very moving picture of modern man's spiritual plight" (Coote, 1985). As mentioned in the poem, the paper also addresses that in the absence of religion, atheism has captured mankind wherein desire becomes the engine that directs the individual life. Consequently, sexual promiscuity makes the waste landers sink into a spiritual desert. The article portrays the Western civilization in order to bring out the fall of civilization. Malvin Rader (1939) rightly regards that "We who now live in the midst of Western civilization are in the decline period of our own culture. The signs of this decline are patent: the Spread of socialism, decay of religion, degeneration of philosophy to the level of the classroom, sensationalism and eclecticism in arts, domination of society by money and techniques. This decline is inexorable". Finally, the paper focuses on the remedy of the human crises as described in the last section of the poem which is a must for all mankind.

METHOD

Qualitative research method has been applied in this study to collect the data and analyze them. Many research articles and books written on these very concerned issues have been sometimes summarized and sometimes analyzed through empirical observations for collecting data from direct and indirect sources to demonstrate our findings. At the same time, the researcher browses different sorts of authentic websites and research articles that have been sometimes summarized and sometimes examined in this study for collecting data from direct and indirect sources to explain the problems and find out the solutions.

FINDINGS AND DISCUSSIONS

1. Loss of Conscience and Wisdom

The denizens of the modern wasteland are spiritually dead and used to living within a routine that follows everyday life. Consequently, they do not wish to be disturbed from their dull routine of modern life and this is the reason why they prefer spiritual death to birth where any spiritual effort is hateful to them, 'they dislike to be roused from their death-in-life. At the same time, the value system of the inhabitants of the wastelander is different from the traditional one. Because they are physically and mentally disillusioned that we can learn through the observation of Harold Bloom in the poem, "Treatment of the disillusionment of a generation an exposition on the manifest despair and spiritual bankruptcy of the years after World War-1".

The title "The Burial of the Dead" comes from the Anglican burial service that focuses on the modern wasteland that is spiritually dead in which the opening lines indicate the spiritual sterility of the modern people whose lifestyle is different from the traditional one. April, the month of spring, is the second month of spring in England including Europe which is traditionally considered a symbol of rebirth (Abrams, 1993). April is a happy month because it comes with its rain, fresh flowers, charming nature or something like that which are signs of re-birth. In this respect, in ancient times, April also was a month when people used to arrange several ceremonies to protect themselves "from the evil and distraction in the world (Vickery, 2015). April refreshes the atmosphere or scene of nature and gives life to plants that symbolically indicate spiritual life as well as regeneration of mankind but for the modern wastelanders it appears as the cruelest month because they are spiritually dead and have no desire for spiritual life and re-birth; rather, April seems to them as hateful and painful because of their moral degradation as Morrison (1996) remarks, "April is the cruelest month because it awakens savage or sexual desire " which means, though, April is the most welcome time everywhere in the western countries for its nature but for the wastelanders it is the crudest month because it reminds them of life and activity which they do not like to be reminded. Because they are morally degraded and content with the state of spiritual death and would not like to be spiritually re-awaking. So, April is regarded as the most painful as well as crudest month to the so-

called modern wastelanders because the rebirth and the new sweet showers of April or spring offer no glad welcome for them.

However, here we can explore Eliot's presentation, of an ironic contrast to the description of the spring as reflected in Geoffrey Chaucer's Prologue to the "Canterbury Tales" (1475)

*"When that Aprille with his showers soothe
The drought of March hath pierced to the root
And bathed every vein in switch licour
Of which vertu engendered is the flour"
Consequently, they welcome winter instead of spring
"Winter kept us warm covering
Earth in forgetful snow feeding
A little life with dried tubers (5-7)*

To Shahane (1972), "They prefer the cold of winter to the warmth of summer because they cannot endure the pangs of rebirth and fear the possibility of reflection. Winter is the symbol of the spiritual decay of life which is purely animalistic a process of eating, sleeping and breeding the life of survival by instruction. This is contrasted with April, the symbol of regeneration mixing memory with desire and past with future.

Owing to the spiritual draught among the modern wastelanders, they do not wish to accept the summer cordially which is also regarded as a sign of rebirth. Because when summer comes in nature it brings rain which is the main substance of any living plant on earth and is symbolically the sign of purification for human beings. In nature, during the time of sunny and dry moments when everything comes to an empty position when plants are kept waiting to live their existence on the planet and nature is filled with rubbish, dust and rest on that time summer comes with, it's own sign. And after having a sweet shower of summer everything repletes the planet which are about to die, back to life at the same time nature gets a neat and clean scene with a crystal atmosphere. Similarly, when the people of the so-called wasteland are sinned by committing various sorts of evil acts such as greed, sex, deception, faithlessness, and so on they need the shower of the summer rain which can make them fresh from their dark sides wherein they can be rebirth. But in the circumstances of modern people we find the opposite picture in which summer surprises them while being a sign of rebirth. Here the character is Marie, the German princess and one of the wastelanders, when she was traveling with her lover she was caught in the rain in summer and then they took shelter under a circular roof. This is the reason why summer is unexpected and surprising to them. They appear to us as the inhabitants of the modern wasteland.

The speaker observes;
*"Summer surprised us, coming
over the Starnbergersee
With a shower of rain, we stopped
in the colonnade
And went on in sunlight, into
the Hofgarten"*

Additionally, being spiritually dead, the modern wastelanders are aristocratic and proud of their color, cast, culture and rest. In this respect, racism is a common issue among them in which they are used to giving priority to their own and neglecting the others which we can explore through the voice of the German princess Marice. She comes from Lithuania and is a real German which is nothing but a criticism of her racism as well as the racial purity of German doctrine. Actually, the princess's anxiety of her racial purity is a dark and evil reflection of the political chaos and Post War-1 of time when the poem was written we can explore modern waste landers through the characters of the German Princess and her various aspects of the poem "The waste land" focuses intently on the utter sterility and deadliness of modern civilization Post World War I.

Besides, through the character of the German princess Marie, Eliot reveals his impression of the rootlessness of modern people. The princess is the best example of a rootless modern waste lander, who is keen on travelling and possesses relation neither with family nor with the society, and community nation as well. She is an embodiment of the rootlessness of European civilizations. Alike, modern citizens she is peculiarly short of personality and is fond of the physical comfort of life and can be considered as a kind of international globetrotter, vagabond is the only purpose of life. Here the princess recalls her childhood memories when she used to stay with cousin Roland, the Arch Duke. One day the Princess and the duke drove so fast and the princess was frightened. So the duke asked her to him tightly. She did so and down they went. She expresses;

*"And when we were children, staying
at the arch-duke's
My cousins he took me out on a sled
And I was frightened, He said, Marie
Marie, hold on tight, And down we went
In the mountains, there you feel free
I read much of the night and go
south in the winter" (L14-18)"*

Here the poet seems to indicate the contrast between conventional and modern life that has been morally degraded where the princess symbolizes the modern wastelanders and the life-in-death. Because when a man becomes sick and bored that time he goes on travelling for having the pleasure of refreshment as in the mountain. So mountain can be a spot of sexual discourse. In other words, in Christianity, it also stands as a symbol of spiritual enlightenment Ferber (1999) rightly remarks that mountains in "the Western tradition are often the homes of gods, being near to heaven and dangerous or morals. In the Bible, mountains are the sites of revelation both natural and supernatural Christ gives a Sermon on the Mount and Christ's temptation in the wilderness takes place on a high mountain. But in the words of the princess, we find the opposite in which she describes that in the mountains one feels happy after having a free amorous adventure and sex experience. This is the reason why, she depicts her present situation by saying that she spends the night reading books and goes to the south in winter for warm weather and for having the feeling of free sexual discovery which is nothing but just describes the picture of a typical modern wastelander indeed.

2. Guilty Love

Then we are introduced to the episodes of guilty love in which Eliot seems to be observing the mundane aspects of sex in modern wastelanders where the sexual act has become spiritually dead by the beastly and sinful demands. Because it has forgotten all the consideration of right and wrong while once used to think of it as a source of spiritual rebirth. Of the two stories of guilty love, the first one derived from Wagner's famous opera "Tristan and Isolde" a story of guilty love. Here Triston, the sailor, is the lover who is lying on the seashore and waiting for his there beloved named Isolde but there is no sign of the arrival of the ship in which the beloved would come. As a result, the lover becomes hopeless and seeks for his beloved's existence in the surrounding:

"Frisch went der Wind

Dep Heimatzu"

Mein Irish kind

wo weilest du? (31-34)

Here the lover symbolizes the modern waste landers and their guilty love which neither exists nor fulfills the sense of spiritual fulfillment.

In the same vein, the story of the Hyacinth girl is also guilty. Here the Hyacinth girl may be the German princess, a young girl, with a hyacinth flower (from Greek mythology) who recounts a moment of passionate intensity in her youthful love. During her conversation with her lover, she was convinced by her lover who offered her hyacinth flower one year ago. Here the hyacinth flower symbolizes the sensuous love which occurred between the loving couple and is visible among modern wastelanders. According to Shahane (1972), "The young Hyacinth girl expresses her experience of love

in a garden which proves to be as empty and desolate as the dark stain Tristan's world. In this way, illusion and characters in *The Waste Land* appear to demonstrate dramatically the process of mixing memory and desire" .

Though the lover loves the girl and gave her hyacinth flower, he is no longer to be found as the love of Tristan in the story of guilty love. The girl also depicts the moment of her secret sexual discourses with her lover in the garden having enjoyed the sex. When they come back from the hyacinth garden the girl can not speak a word and does not see anything. She was neither living nor dead and not conscious of looking at the core of life which is silent. These are all the fellings due to guilty love because love makes a man passionately blind and empty of the sea of his spiritual aspects that we can explore in the modern denizens;

"I knew nothing,

Looking into the heart of light

the silence

Oed' unt leer das Meer (40-42)

In both of the stories of Triston and Hyacinth love is guilty and can be illustrated as spiritually dead. Because here, love instead of bringing development and a sense of fulfillment brings a sense of physical pleasure, futility, and disappointments that makes modern people barren. Cyrena Pandrom observes that communication and relation demonstrate the "breakdown of a wide variety of kinds of human relationship and a failure of love indeed.

3. Anti-religious Attitudes

Alike moral degeneration, the antireligious attitude is all around the modern waste landers which also exists in the function of the Tarot Pack. Here the character's name is Madame Sosostriis, taken from "Aldous Huxley's novel *Crome Yellow* (1921), " Who dresses up as a gypsy to tell fortune at a fair" (Greenblatt, 2012). Despite suffering from a bad cold, she is considered the wisest woman in Europe because she can foretell the future and has seventy-eighty cards by which she tells the fortune of her customers which is nothing but the fortune of the dead land and symbolizes the moral decay and antireligious attitudes throughout the cards. Here is a card of Bellandona the lady of the Rock and lady of the situation who is a master in sexual intrigues. Though the lady of the rock Bellandona of another lady of the Rock Virgin Mary Painted by Leonardo de Vinci, there is a contrast between them because the Virgin Mary, Christ's mother who was the lady of purity redemption of sinners while Bellandona is the antithesis of the idea of fertility and she herself is a sinner as other modern waste landers. On another card, there is a picture of a one-eyed merchant which refers to the Syrian merchant. Here the card indicates that the modern wastelanders have lost their religious function. Hence is another card with the picture of the hanged man "also a fertility god according to Eliot himself (Southam ,

1994), which is not found by the fortune teller. This card symbolizes Jesus Christ's fertility of his followers and the land.

The fortune letter is spiritually dead. That is why she does not find the card of the hanged man neither do the waste landers. Later on, another card in which she sees a crowd of people walking in a ring which symbolizes the dull routine of modern civilization " I see crowds of people walking round in a ring. However, all the activities of the Tarot pack are anti-religious. Thought in ancient times the cards were used to predict the highest cultural importance but "In contrast, Madame Sosostris cards are now used for vulgar fortune telling, which indicates the steep decline of values in modern society". Though the poem was written after the devastating collapse of the World War I, the poet gives priority to the moral decay of the civilization, then war collapse, "Instead the poem depicts a cultured and spiritual waste land, a land populated by people who are physically and emotionally living a kind of death in midst of their every life.

4. Sexual Abuse and Loveless Attachment

The second section of the poem is entitled "A Game of Chess" originally titled "In the Cage", before the intervention of Ezra Pound, which is reminiscent of two plays by Thomas Middleton titled "A Game at Chess" and more importantly "Women beware women" in which a game of chess is played to distract a mother-in-law seducing her daughter-in-law by the duke, here in the elder chess game every movement is a move in the seduction (Abrams, 1993). In this section, the poet observes the failure of sex related to the modern denizens in which sex has become a source of physical entertainment as well as loss of its spiritual significance. Consequently, sex in family life both in high and low society has become a matter of dull routine Eliot depicts the bareness futility, frustration neurosis of modern waste landers through the perversion of sexual discourses. First of all, the modern waste landers are spiritually blind, particularly the women, who have no eye to see the moral value and its principles in life rather they are always busy with the so-called fashion in the green room that consists of various sorts of cosmetics, perfumes, powder and so on. These are all found in the bedroom of the Lady of the Situation, which represents the modern waste lander and the sexual dilemma, wherein there is a picture of the ancient period that modern reveals the story of love and rape which exists among the modern civilization. The speaker now describes the cosmetics of the lady of the situation whose artificial perfumes lay in Satin boxes. And the bottles that contain the perfumes are made of either colored glass or ivory. Again, the form of the cosmetics is liquid or cream. However, through the description of the cosmetics of the lady of Fashion, the speaker attempts to say that the human senses are flooded with the fragrance of different kinds of cosmetics. This is because, women have become dolls, and products with their make-up and forgotten their spiritual purposes.

Secondly, the modern waste landers are spiritually deaf and so cannot hear the song of purification rather the physical emotion appeals to them very much that we can explore through the song of Philomela whose picture is found in the bedroom of the Lady of

Fashion. Philomela was the younger sister of Procne, the wife of king Tereus, who was raped by her brother-in-law and later transformed into a bird named Nightingales with a golden throat "the change of Philomela by the barbarous king so rudely forced, yet there desert the nightingale, filled all the descent with inviolable voice" (Southam,1994). Tereus rapes Philomela by the use of force. Consequently, Philomela tried to take revenge on Tereus that time God intervened and transformed her into a bird with a golden throat in order to regenerate through suffering. And since then Philomela has been singing and filling the desert with her sweet song. Philomela here symbolizes all the oppressed women in modern civilization who are being the victim of men's last and their-debased position in the desert that we can explore through the character of Philomela, which results from made oppressors "fixing the disadvantaged (women) in their disadvantage" (Bartky,1990).In truth, the transformation for Philomela was her purification through suffering. In the modern wasteland, maidens are still raped by the use of force as Philomela but the difference between the past and the present is that though Philomela was raped and changed into a bird through suffering to regenerate- but this transformation is not possible among the modern People because they are spiritually dead and morally degraded. Because Philomela still sings, their painful story but it is senseless to the dirty ears of the modern story waste landers who cannot understand the real importance of the story of the nightingales song Shahane exactly observes, "The world today repeats metaphorically. Tereus action but does not hear the nightingale's sweet melodious, heart-breaking song. It hears the 'Jug Jug' of morally dubious women, the language of vulgar suggestions.

"So rudely forced, yet there the Nightingale

Filled all the desert with inviolable voice

And still, she cried, and still, the world pursues

"Jug Jug to dirty years"

(100-104)

5. Frustration and Sexual Perversion

Now we come to encounter two types of love couples in a world devoid of human relationship or love. They are the Lady of the situation and her lover who represent high society in modern civilization and Lil and her husband who symbolize the lower class. Modern waste landers are nervous abnormal, frustrated and bored with their dead routine whose reflection comes from the character of the lady of the situation. She suffers from various sorts of mental illness on account of the worries, anxieties and challenges of modern life. In general, when one is unable to face a challenging situation that time he or she feels tension and frustration which is seen in the inhabitants of the wasteland. Sex at the same way becomes a source of tension and despair. "Sexual love in the wasteland is a failure of spirit and loss of passion in the world" (Gunne,1985) whereas the lady of the

rock is extremely anxious and has become bored with her own life. So is her lover who suffers from mental collapse and observes.

"I think we are in rat's alley

Where the dead men lost their bones" (115-116)

Here the dead man symbolizes the modern wastelanders who are spiritually dead and has no desire for purification. The lady asks her lover whether he knows anything and remembers anything. In reply, the lover remembers the eyes of the sailor which symbolizes purification.

According to Norton Anthology, "They also represent the boredom of modern mechanical living. The dull routine and the neurasthenia are reflected in either lidless eyes. They wait for a knock: Just as Sweepney did when he lost his soul. These dead routines, perhaps, are unconscious repetitions of ancient rituals". Additionally, the violation of sexual discipline in the modern wasteland brings frustration and spiritual decay for the sake of a married life that becomes dull and boring on account of sexual perversion. Consequently, people become frustrated, as Lil one of the modern waste landers, is the picture of a dead person in the married life of modern civilization who is nervous and afraid due to the loss of her physical charm that will no longer capture her husband though she wants to make him stay with her. In this respect, her friend meets her in the pub and gives advice that her husband is coming back from the army. So, she should be more careful about her looks at the same time she must dress nicely and speaks smartly in order to retain her husband.

However, both of the couples Lady of the situation, Lil and Albert suffer from "dissociation of sensibility" (Abrams, 1993)

God Coote (1985) narrates that "The presence of St. Augustine and hence of a deep-seated sexual unhappiness in civilization collapsing through the lack of spiritual resources, enriches the wasteland considerably the inclusion of St. Augustine at the climax of "The fire Serman" may be felt through the whole poem. In both of these cases, Lord Buddha and St. Augustine lust is represented as the source of all evils which invisible in modern waste landers. Here lust is the passion and sex that burns the world and the whole would be burning with the fire of sex which destroys the moral values of human beings "Fires of love and other passions that destroy people and prevent their regeneration (Abram , 1993).

6. Mechanical Love

In these days, human has become a machine at work. Even his desire has turned into a mechanical form where sex has degenerated to mere animal pleasure as mechanical copulation in which there is no true love and pleasure and the couples are indifferent to what happens but glad when it is over. Here the character is the typist girl, "named metonymically for the machine she fends, so merged with it, in fact, that she is called the typist even at home."

She works like a machine on her desk. In the evening, the time of dusk when the day business comes to an end and all return home then she waits like an engine as a taxi which waits for a customer to get in. In this way, the modern people particularly the women automatically wait for their sexual customers like an engine "The typist is automatic in her job and in her love makings" (Smith, 1983)

*"A the violet hour, when the eyes
and back*

Turn upward from the dusk when

human the engine waits

Like a taxi throbbing waiting for I

Tiresias, thorough blind, throbbing between two lives"(215-216)

Here the repetition of the word throbbing" has its two meanings, one is the human engine of mechanical life of the modern civilization and another is the humanity of the speaker Tiresias who experienced two lives. Reeves (1994) mentions; "the find (throbbing) stresses the mechanicalne of the alienated human engine which exists in terms of its parts while the second reinvents the human engine with describing 'throbbing humanity'.

7. The Path of Salvation

After disclosing all the degeneration and crisis of the modern wastelanders the poet looks for a possible solution to the obstacles so that they can be spiritually reborn from their moral decay: "In light of the desolation of the west, Eliot feels that another renaissance is necessary: "the preceding one tore Western society from its root, the Christian religion" (Henta, 2010). In this respect, he turns from Western civilization to the civilization of India where he explores the remedy of the crisis.

In the history of the world, to every nation or civilization, there comes a time of spiritual crisis as we come to know through the example of the successful march of the knight to the Chapel Parlor that the poet has already stated. Now the poet gives another example of the crisis in which he has turned to the river of Ganges, the holy river of India, where the water lead was low that only indicated the spiritual decay of circumstance. Every living came to at the end of the line, the land became hot and dry, and leaves were hanging down in a lifeless manner dry and crying for life. During the terrible famine when all were anxiously waiting for rain then there were black clouds over the distant Himalayas but the clouds did not break up and the creatures were in great trouble, disorder and dismay. In this catastrophe, finally, men, gods and demons came together to seek for guidance and they approached Projapati, the God. They prayed to him and the god answered their prayer through a divine thunder which uttered one word thrice Da. Da. Da. but it was understood by each group in its way while for men "Da" means "Datta" -- Give" demons said Da which means "Dayadhvam" "to sympathetic" and for gods "Da" means "Damyata" i.e 'control. However, in the view of T.S Eliot, all the three demonstrates the way of salvation

for humanity whereas man holds the three qualities i.e. human, demonic and angelic as well as these three things are the three categorical imperatives that are essential for the survival of mankind.

As we have just explained the first "Da" means "to give". Here the poet asks "What have to be given"? "have we given ourselves away? Are we committed to a certain way of life? so that we can be remembered forever. Datta does not mean charity or money alone, not merely giving alms for the relief of the poor but also giving oneself to a spiritual way of life or surrendering to a higher purpose through finding a good cause so that it can be an inspiration for all movements of reformation. But the people of the modern wasteland are not devoted to any noble cause and this is the reason why, they are in spiritual draught because adoration or capitulation to some higher purpose is possible only in moments of intense emotional excitement which does not belong to the modern civilization. Owing to regain regeneration, one can have the awful courage of giving himself, in the time excitement over absolute to some noble cause so that he cannot retrace his steps when he thinks over the matter more prudently in a worldly sense because if we cast our eyes in past then we would be able to explore that great men have given their lives for the cause which appealed to them very much. While men are remembered neither for their assets and wealth nor by their legacies and wills. Even it is not the references in the newspaper that bear their name forever but the contribution they have done to the good of mankind as a whole, as the poet notices;

"My friend, blood shaking my heart

The awful daring of a moment's surrender

An age of prudence can never retract

By this, and this only, we have existed

Which is not to be found in our obituaries

Or in memories draped by the beneficent sipder

Or under seals broken by the lean solicitor" (403-409)

The Second pronunciation of the word "Da" means "Dayadhvam" i.e. sympathies which is an emotional bonding between individuals or between an individual and a community. Nowadays, people have become self-centered and Abs egoistic, everyone is busy with their own business and therefore has no sympathy and grace for the member of distant family and society rather each one thinks only of his profit where exploitation is the first weapon,

"I have heard the key

Turn in the door once and turn once only "(411-412)

This reference is taken from the story of Dante's "Inferno" where in Oglino who was in prison did hear the key turn in the lock. But when the prisoners were inside and the door

was locked that time the key was thrown in the river threatening all the prisoners were starved to death. Here in the poem key symbolizes the release from once ego while everyone is prisoned of their own ego where none thinks of the community as a whole, just only at night our conscious self is asleep and the voice of our God speaking to us. And that moment one's heart thinks of other fellowmen that can be compared to "broken Cariolanus"

"Only at nightfall aethereal rumours

Revive for a moment a broken Cariolanus" (416-17)

Who felt sympathy for his fellow citizens where his mother pleads with him not to destroy his own city. So the second solution of the modern waste landers is the spirit of brotherhood and fellow feeling through sympathy with each other, one another.

Finally, the third meaning of the 'Da' is controlling which stands for discipline and implies the necessity for regulating one's life in such a manner that the natural spirit of adventure is not destroyed Fulweiler (1993) rightly states, "After commanding a self-giving surrender and sympathy the thunder announces the third saving virtue, control. The image Eliot uses is one of organic unity: human cooperation with the wind, the archetypal image of spirit a union of heart and skillful hands" but this control does not mean loss of freedom rather it makes the journey of life easier and more effective like a disciplined captain sails his boat and reaches the destination. Comparing this control to the movement of a boat and an expert captain the poet observes;

"The boat responded

Gaily, to the hand expert with sail and oar." (443-44)

that the boat of life must sail without fear of wind under the guidance of an expert controlling hand whereas the heart should be responding willingly to the body in order to control appointments in the individual. Besides these, on the contrary, each person must possess the voice of conscience or inner discipline to control demands and activities of the individuals. And everyone has to explore the means of their own inner discipline in order that mankind as well as a community may not be destroyed. This is how T.S Eliot suggests the three ways of remedy for the modern wastelanders.

CONCLUSIONS

Observing a critical approach in this article we have dealt with the spiritual, social and moral degradation of the wastelanders as described in the poem and attempted to explore the reason and circumstance behind those crises alluding to myth, legend, religious events and so on. We have also applied different sorts of contemporary chaos in order to find out the obstacles of the wastelanders where we have found corruption, disillusionment, futility, failure and lifelessness and rest on. Besides, the poet attempts to gain a solution to all these crises, which we have explained from the beginning to the end, through raging to recover the lost religion and morality in which regarding the final hope he relies on the

Eastern part of the world, suggesting the salvation of the degradation that can be found in religions such as Hinduism and Buddhism, because he realized that the west is based on materialistic lifestyles so he attempts to gain a motto. The study, as discussed above, tells us that the poem "The Waste Land by T.S Eliot is indeed the true portrait of modern crises from different sorts of perspectives. This research will surely help the researchers to understand modern crises and their solutions thorough comparative studies.

REFERENCES

- Abrams, M. H. (1993). *The Norton anthology of English literature* (Vol. 2). S. Greenblatt (Ed.). New York and London: WW Norton.
- Bartky, S. L. (1990). *Femininity and Domination: Studies in the Phenomenology of Oppression* Routledge. New York, London.
- Bloom, H. (Ed.). (2003). *Luigi Pirandello: Comprehensive Research and Study Guide*. Infobase Publishing.
- Coote, S. (1985). *The Waste Land* London: Penguin Critical Studies.
- erber, Michael. (1991). *A Dictionary of Literary Symbols*. New York: Cambridge University Press.
- Fulweiler, H. W. (1993). *Here a captive Heart Basted: Studies in the Sentimental Journey of Modern Literature*. New York: Fordham University Press.
- Greenblatt, S., & Christ, C. T. (Eds.). (2012). *The Norton anthology of English literature* (Vo1). WW Norton & Company.
- Gunner, J. (1985). *T.S Eliot's Romantic Dilemma*, New York: Garland.
- Hentea, M. (2010). The Silence of the Last Poet: Matthew Arnold, TS Eliot, and the Value of the Classic. *Modern Language Quarterly*, 71(3), 297-328.
- Morrison, Paul.(1996). *The Poetics of Fascism: Ezra Pound, T.S Eliot, and Paul de Man*. Oxford: Oxford University Press.
- Shahane, V. A. (1972). *CliffsNotes on Whitman's Leaves of Grass*. Houghton Mifflin Harcourt.
- Rader, M (1939). *No Compromise: The conflict between two worlds*. New York: Macmillan.
- Reeves, G. (1994). *T.S Eliot's The Waste Land*. NY: Harvester Wheat Sheaf.
- Smith, G., (1983). *The Waste Land*. London: George Allen and Unwin.

Southam, B.C. (1994). *A Guide to the Selected Poems of T.S. Eliot*. New York: Harcourt, Brace & Co

Vickery, J. B. (2015). *The literary impact of The golden bough*. Princeton University Press.